/3/

115 The speech extracts which appear in the present study have
191 been furnished by a T'ou-jen master of ceremonies who was accustomed to preside over the marriage ceremonies in the region. The fact that nearly all the T'ou-jen men speak Chinese more or less is what explains the use of this language, as well as the use of Chinese proverbs, in the course of the marriage ceremonies. Most of the philological notes in the present monograph were furnished by Fathers
104 Mostaert and De Smedt. The transcription of Monguor is the one used by the same Fathers, who adopted the general alphabet of Anthropos (Anthr. XXIV-V), but simplified. The transcription of the Chinese is the romanization adopted by the Variétés.

101 The term T'ou-jen is used by the Chinese of "Sining" to des-
104 ignate the people or peoples of the region who speak the Monguor language and who are under the jurisdiction of a t'ou-se. The term T'ou-jen means "aboriginal."

Although the peoples in question are certainly not the first inhabitants of the country, we have nevertheless thought we should adopt this improper term because it is in current use "in the country" and is used there to designate only this people. The term T'ou-jen is therefore here a people's name. The Tibetans, the Mongols, and the Salar of the country are not T'ou-jen in the eyes of the inhabitants of Sining. Besides, the local chronicles, as well as those of Liang-tcheou and Lan-tcheou use the same term when they deal with this people.

[P.4 is blank]

[9 cont.]

115 that is, mountain spirit, because he was consecrated to the
[776] mountain spirit when he was named. He was born under the sign
553 of the sheep, that is, in the second month; according to
European reckoning, this would be March, 1883.

[805] Like all Tujen, the old man is a Lamaist and adheres
[771] to the faith and the customs of his fathers. He is known throughout the vicinity as one of the few who are still very well versed in the traditional customs. For that reason he is asked to perform everywhere as master of ceremonies, festive speaker, overseer of sacrifices, and singer. If anyone in that region is asked about usages and customs, the usual answer is: "Go to old Tuo, he knows it best."

115 In addition he has the advantage, rare among the Tujen,
212 of having completed the Chinese classical school. He can read
[871] and write very well, better than most of his Chinese neighbors. He understands without difficulty history books, classical authors, local chronicles, etc., which in part are written in the literary
[191] language. He does not have a sufficient command of the Fandse language to be able to speak it fluently, but he knows the terms of the lamas and is able to distinguish fairly well as to whether a word is a genuine Tujen word or a Fandse word. He himself in his youth took down in Chinese characters a considerable number of Fandse songs, which he can translate and explain, as well as some legends and speeches. He claims that formerly the Tujen language was also written and that the script has simply been lost. -- He does not speak the language of the Koko
115 Nor Mongols, but he claims that it could be understood if neces-
191 sary. Of course the Tujen live too far away from the Mongols;
[648] only those in the vicinity of Huchu have a loose connection with the Mongols on the Tai-t'ung River beyond the Monastery Kuo-mang-szu.

124 [10] In the beginning it was not easy to persuade the old man, who for 20 years had not even been in nearby Sining, to visit me at the mission station at Kan-chia-pu, although the way there was only a two-hour ride. In the late fall of 1946 he came once for only a day. At that time I questioned him about the harvest thank-offering; the result was an article which appeared in Anthropos, 37/40. The old man could not imagine what I

[14 cont.]

115 people with whom he was so well acquainted. As a kin-group
124 father, he was accustomed to a free life as his own master, and all compulsion was hateful to him.

Finally it should be taken into account that for a native it is not easy to pick out what seems worth knowing to the stranger. Everything is self-evident to him. And even the stranger cannot exhaustively inquire into all the details at one time, or even at the third or fourth time. But even in this respect the old man assisted me as much as possible.

5. The Taking of Notes

124 The conversations and questioning always took place in
●191 Chinese, a language which all Tujen men and almost all Tujen women speak, except when they are among themselves. Now-
[871] adays there are schools in most of the villages, in which Chinese is the prescribed language of instruction. Since I was still on the point of learning the Tujen language, Chinese was the only one possible, and in view of our mutual familiarity with this language the possibility of a misunderstanding was very slight. In case of obscurities in the dialect, the old man was always able to give the corresponding Chinese signs; he then explained the meaning by various circumlocutions.

124 The old man proceeded from the assumption that I
126 wanted to learn the Tujen language. He therefore dictated to me brief sentences about a certain object, which I took down; for instance, "The lama is coming. They are sweeping the house. They are burning incense. Lamps are placed on the table, etc. ..." Unfortunately I did not keep these sentences. Afterwards he repeated the sense for me in Chinese; some explanations of words were added. That was the first report each time. I immediately wrote this down in German. Sometimes it was very brief, sometimes somewhat longer. In every case, however, the course of an action, the peculiarity of a ceremony, etc. were briefly and concisely summarized. Since I was actually not primarily concerned with the language, but rather with the content, I asked for supplementary details after each report, at times immediately following, and at times only in

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

canted their origin. They still know pretty well that their ancestors were Monguors, however, and after two-hundred years, the women, at death, still have to be laid out in the coffin in the Monguor skirt. "Chinese" of such origin always remained addicted to shamanism and Lamaism, notwithstanding the fact that they also built Taoist temples and supported Taoist priests.

The second thing which turned the Monguor society upside down after 1723 was the improvement of material conditions. Peace and stability having been assured, and areas for expansion having been opened to agriculture, more Chinese moved into the country, commerce started to develop and flourish. New markets were opened by the Chamber of Commerce of Hsining, connected with those of the capital of the province. The Monguors, inpoverished by the previous chronic inroads of Mongols and Tibetans and the recent revolt, were now more prosperous. Many Monguor commoners became rich, even richer and more influential than many member of the nobility, and they began to be appointed chiefs of villages, military commanders, and elders. The nobility correspondingly lost influence and prestige. Because there were Chinese among the commoners, the way of thinking, settling troubles, and administering the villages became more and more Chinese.

The intercourse of the Monguors with the Chinese became more intensive through commercial relations. The richest Monguors started sending their boys to Chinese schools, marrying Chinese girls, who abhorred the dress of the Monguor women, and refused to speak the Monguor language. More and more Monguors, under the impact of Chinese culture, were ashamed of being called barbarians and preferred to claim to be Chinese. Long since, the chiefs of the clans, the T'u-ssu, had set the example by marrying Chinese girls, to such an extent that many among them were unable to speak the language of their subjects. Nationalism in language never having existed among them, the Chinese language began to be used indiscriminately at the village meetings and at the performance of religious rites by shamans and lamas. All official documents were written in Chinese, and so nearly all Monguors understood and spoke the Chinese language but used their Monguor language when conversing among themselves. However, they remained members of the Monguor clans, even though the Chinese officials did not prevent them from abandoning their clan chiefs with the same rigidity as in former times. They conserved their old customs and traditions and the old social organization.

What was the reason for these facts? On the one hand, the economic benefits attached to the T'u-ssu institution are to be taken into serious consideration. However, on the other hand, the religious factor is not to be overlooked. The entire fabric of the Monguor social organization was woven in an atmosphere of religion which caused them to remember that they were

[P. 158(A)]

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

"an acquaintance of mine." East of Lake Kokonor, on the west side of the Yellow River, is a prince who "wants to become a Christian." West of where the great wall protrudes around Chengfan (Liangchow) is a Christian outpost conducted by the governor of Yung-ning-p'u. Here "I preached at the tents of the Mongols." Today there are Christians there. North of this settlement is a prince of 20,000 families. In the extreme north sits a Mongol prince whose wife is the daughter of the Emperor of China. He rules over 40,000 families. (This text points to the Prince of Alashan.) 175x 797

The Khan, bKrasis Batur, second son of Gushri, the Khoshot, who conquered Kokonor and Tibet (1635) died in 1714. The Queen Mother of the successor accompanied the bier. The cremated bones of the Khan were carried for burial to the tomb of the Mongol kings situated on the borders of his kingdom between Chuang Lang and Hsining[94b] in steep mountains. I have sent an Armenian and one of my catechists to present the Queen Mother with a handkerchief and a snuff box filled with European tobacco. She has sent one of her major domos to thank me and to hear about the holy law.

Maoletti awaited the return of the Queen in the Church of the Armenians in Topa.

Maoletti worked for about fifteen years in Shensi, Kansu and Ili (Turkistan) and mentions nine places with churches or oratories (three of them with two) and fifteen or sixteen other Christian communities, some larger, some consisting of only a handful of converts; some of the congregations had been founded by the Jesuits, others by zealous laymen, but the bulk of the achievement was doubtless due to the pioneering effort of Maoletti. One may speculate that to some extent the ground had been prepared for the work of the Catholic missionaries by the Nestorians who were strong in these regions. (*Monum. Serica*, 298–303.) [795]

In Hsining, which at that time was an emporium of China with a garrison of six thousand soldiers, seven or eight adults had been baptized in 1706 by the Jesuit, Father Dehergne. The city had been visited several times in 1708–1709 by the Jesuits Jartoux and Regis, preparing the map of Kansu and Tibet on the order of the Emperor K'ang Hsi. In 1713 Maoletti bought a small church in Hsining which he dedicated to St. Gregory, the Armenian, and entrusted to the care of a fervent Armenian Catholic living in Topa. Later, the community having developed, Hsining had two churches, one of Our Lady of Angels for the men, and the other for the women. Later both had come under litigation [probably after the accusation by General Nien Keng-yao of the sons of Surniana].

At that time Topa, 60 li north of Hsining, was a stronghold, subject to a Mongol prince who was tributary to the Mongol Khan. Topa was the trading place of the foreigners, Mongols, Tibetans, Lamas, Indians, Persians, Turks, Armenians, and Muscovites. Fifteen different languages were spoken here. In this Babylon is an oratory or small church built by Armenians at my insistence. [191]

Cheng-hai-p'u, with a garrison of one thousand soldiers, a village near Topa, and at the great Gate of the Foreigners, had a very large church, which had a literate merchant as head of the congregation of the Chinese as well as the neighboring Tibetans.

[94b] Between Chuang Lang and Hsining are the tombs of the Li and the Lu t'ussu in Siangt'ang and Lien ch'eng, but I suppose no connections exist between these three cemeteries and both t'ussu and Khoshots.